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PREACHED BY

HENRY WARD BEECHER.



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THE WORLD'S GROWTH.

"For the kingdom of God is not in word, but in power."—
1 Cor. iv. 20.

This is not an accidental statement. It is a thought which dwelt very much in the mind of the Apostle. You will find in the second chapter and fourth verse of this Epistle the same thought:

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of *power*."

In the first letter that he wrote to the churches—namely, the 1st Thessalonians, the very first chapter, and the 5th verse, you hear him saying,

"Our gospel came not unto you in word only, but also in *power*, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

It is very evident that by *word* the Apostle meant the whole system of teaching or of truth that was presented. The Grecian and Thessalonian churches were founded, in the main, in Grecian civilization; and Grecian civilization was then remarkable for its intellectual development to a larger extent than it ever had been before, and in some directions than it ever has been since. The Greeks had set forth the great outlines of truth as respects civility, the material world or science, and the æsthetic system of the globe. They were deficient in the ethic, though not in the æsthetic; and the Apostle makes a marked distinction between the kingdom of God and the kingdoms of intellectual statement, if I may so say.

We are to understand, not that he undervalued these,

but that he regarded them as secondary and instrumental. That which he regarded as of value was that which he designated as *power*; and as it is introduced into English, we may as well use the very term which he himself employs in the Greek. It is the dynamic condition of the world in which the kingdom of God consists; or, if we were to state it in a little different form, and in conformity with the modern habits of thought, we should say that the kingdom of God consisted not in its churches, in its books, in its theology, in its instruments of any kind, but in the potential condition of the human mind which had been brought up in it, and influenced by it. We should say that the kingdom of God was to be found in *Man*, and not in those things which are set up to influence him. We should say that it was the power of the human soul in certain directions that would measure the power of God's kingdom, or the power of the truth, in this world.

We are not to understand, certainly, that the Apostle regarded teaching, or the statement of truth, as a matter of indifference, but, rather, that he regarded the results to be sought, and the actual gain of such results, as more important. These, in his estimation, were the test and gauge of the growth or condition of the kingdom of God.

We have heard, but recently, in this place,* that primary education is not mere learning: that it is the *power* of learning. It is not how much a child knows, but how much capacity he has to find out, that constitutes his education. In other words, it is the actual measure and strength of the thinking part of him: not how much has been put into him, but how much he has power in himself to excogitate.

Now, religion is not simply the flux of feeling: it is the inward condition of moral power—of moral dynamics; and to-day we mean to look at the world with reference to the question of whether or not the present conditions and tendencies and proper rational expectations are such as to be a matter auspicious and hopeful, and a reason for thanksgiving.

In measuring the world I shall use the Apostle's meas-

* Address of Hon. CARL SCHURZ, in Plymouth Church, on "Education."

ure. I shall not look at its condition in regard to the statistics of its instruments, but in regard to what those instruments have done. I shall ask what has been stored up in the human mind, or in its actual condition. It certainly is useful to know how many churches have been built, how many ministers have been settled, how many missionaries have gone forth, how many converts have been added to the church, how many Bibles have been printed and distributed, how many tracts have been sent out as winged messengers; all these elements are seeds, or instruments, one or the other; but could any man tell the condition of the agriculture of America by going into an agricultural warehouse, and getting an estimate of how many plows and harrows were made during a year, and sent out? Could a man go to Thorburn or Bliss and get an idea of horticulture by ascertaining how many seeds and bulbs and roots are distributed through the land annually? You would gain some knowledge of agriculture and horticulture in those ways; but you must actually estimate by an inspection of farms and gardens, and you must go to the seed-store and the market and ascertain how much has been produced per acre, and what its quality is, as well, before you can understand much about it. And that is not all: the self-producing power of the soil, and the intelligence and skill of its cultivators must go into the estimate. You must take an actual survey of the things themselves which seeds and tools are meant to produce.

So, in looking out upon the condition of the world, I regard churches as instruments, and schools as instruments, and books as instruments; but the question is not altogether, How many instruments have been created? or, What are their tendencies? but this: On the whole, what has been the product of these instruments, acting through so many years and centuries?

What is the power, to-day, among the civilized nations of the world?—for I shall exclude from our survey all that part of the world which may be considered as the ungrowing part, and take only the civilized portion of the globe—Christendom simply. The question is, What is its actual condition?

The two factors are *intelligence* and *moral sense*, or the

moral feeling of the world. What is the dynamic condition of the intellect and of moral sense in Christendom? Are they stronger than of old? Is their action in a wider sphere? Are they growing more complex? Is there actually stored up in the intelligence and in the moral sense of Christendom, to-day, an amount of power which was never before known? Is it the tendency of intelligence to increase? I scarcely need say, that above all other periods in the history of the world this is an age of growing intelligence. It may be said to be an age of scientific fervor. All nations are aroused to scientific zeal. There is a vast increase, not simply of facts known, or theories deduced, but of the power to know. The educated tendency in America to-day to investigate and to determine is wonderful, over that which has prevailed in any nation, and certainly over that which has prevailed in general Christendom, in days gone by.

Not only has this particular form of intelligence, the power of knowing, been developed, but there is a recognition of the power of intelligence such as never belonged to any period as it belongs to this modern period.

Among governments, it is not a great while ago that force, and then cunning, and then both, were considered as the main factors of government. It is only within a comparatively recent period that it has been recognized that there was such a thing as a public sentiment among the people which also must be taken into consideration by governments; but to-day the matter has advanced until all governments feel that for the sake of the dynasty, for the sake of national strength, for every sake, the people must be made intelligent. Education has always been in repute for the governing class; but not until within a comparatively recent period has it been esteemed by the governors that education was a necessary qualification among the governed. It makes stronger men for the State, stronger men for the army, stronger producers for the treasury, and, more than all, easier men to govern, if they are governed rightly; and therefore dynasties themselves are becoming educators. Nursing fathers and nursing mothers, it is said kings and queens shall become; and they are becoming such.

Among the ignorant, common people, the desire for knowledge is increasing as it never was before ; for it has been one of the misfortunes of ignorance hitherto that it has not felt its need. Even the great uneducated mass of men have lived long enough to see that the reason why the few could govern the many, why a thousand men could govern five millions, was that the former were more intelligent than the latter ; and so, this once having been brought into the consciousness of the common people as a method of their self-defense, and as a method by which they shall rise to the full participation of their manhood, they are demanding to be educated.

It is one of the most striking of the phenomena of to-day, that among the rudest, and crudest, and wildest theories for the reconstruction of civil societies, and of government, education is a universal constituent. The ignorant masses are saying : " We must die ignorant ; but our children shall *know*."

Philanthropists are beginning to understand that there is a larger function in intelligence than merely that it civilizes or refines. They are beginning to understand that neither fervor of spiritual emotions nor any amount of morality is sufficient to ward off tyranny, and exalt men to happiness. In other words, it is not possible to make men free so long as they are weak. Just as long as you keep the masses of men in a state of weakness, so long, in one way or another, the machinery of religion will oppress them, money will oppress them, political power will oppress them ; and the only way in which men can be saved from the various forms of intestine or external oppression is to make them of such stature that they cannot be oppressed. Intelligence, therefore, in the eye of the philanthropist, is becoming emancipation ; and we are learning that statutes and enactments do not make men free. We are coming, after two thousand years, to understand that the *truth* shall make us free ; that freedom is of the individual ; and that the only effectual bar, or counter-agent, to the cunning forms of aristocracy and despotism in the world, is to make men so strong that they cannot be driven ; to make their wrists so large that

the iron cannot be afforded to make manacles for them ; and to make the muscles so large that no manacles can hold them.

The actual power of the human brain has increased in the direction of intelligence in consequence of these findings out, and of this drift of the age in which we live ; and the power of public intelligence now, upon governments, upon industries, upon professions, and upon religion itself, can scarcely be calculated. Hitherto all associated and select forms of what we call "the professions" have had their life and their functions, as it were, under their own control ; but it is not so any longer. There is no profession whatever—not even the most rigorous association of science—that is not obliged to recognize the power of that great popular intelligence of the community in which it dwells and acts. I may not be able to tell you how it is ; but this I do say, that until science so far courts popular feeling that the whole mass of the community are willing to support it, scientific men will be unable to get a livelihood. Science is now obliged to live upon the bounty of the great body of common people, and it must be supported by their good will. When kings and nobles had the sole charge of the state, artists and art could flourish on royal patronage ; but no school of art to-day can flourish on mere royal patronage. The good will of the common people is the atmosphere in which art flourishes, and upon which art must grow.

There was a time when men had no right, being sick, to know anything about themselves ; it was the doctor's prerogative to know about them ; but to-day, father and mother are doctors. They have trenched far along on the province that the professional physician has held.

The time was, when, to learn a trade, a man must belong to a guild, and outside of that guild no man had a right to inform himself ; and they are attempting to bring back, in Trades Unions the same mediæval device, which was good as against tyranny, but which is bad as against their own mutual industries. Nowadays, it is the distinctive peculiarity of the Yankee brain that it is able to know everything, and to do everything. In other words, the function of creative

power is universally diffused by reason of the general intelligence of the community.

Law is no longer in the hands of lawyers, alone. Every business man in good standing is his own lawyer, to a large extent. What is peculiar is this: that while these professions have distributed their functions at the bottom they have been gaining at the other extreme.

There never was a time when art schools or professions were so honorable. Lawyers and doctors are more respectable to-day than they ever were before. They have gone up, and are going up.

The profession of the ministry is a signal instance of the change which has taken place. Once, a minister had the knowledge of theology: to-day it is distributed through the whole community. It is not what the pulpit says, altogether, that determines any longer the conscience or the beliefs of the community. In other words, popular intelligence has so increased that the pulpit itself is tried at the bar of the moral sense of the community; wild and extravagant statements are not able to live; they die of inanition; and every system of theology feels itself obliged to appeal to those great fundamental moral instincts which belong to the human race, and not to the select profession of theology.

So we see not only that the intellectual power of the human brain in Christendom has been increased and varied, but that it constitutes an atmosphere in which all the great organisms and interests of society are themselves standing as before a tribunal.

Nor is the tendency in any other direction; the tendency is to increase in this same direction; and the first supreme factor in the moral elevation of the human race in its religious development—namely, intelligence working with moral sense—unquestionably never was so strong as it is to-day. The power, therefore, of the brain in that direction never was so great and never was so fertile, and with such a tendency to increase in these particulars—and this is more than everything else.

It is a good thing for me to know that I have in my barn forty tons of hay; but it is a great deal better thing for me

to know that I have a farm which can cut eighty tons next year, and a hundred tons the year following. It may be a good thing for a man to know that he is worth a hundred thousand dollars ; but it is a far better thing for him to know that he has an incalculable property-producing power in himself. That power is more than any amount that he earns. The power to get is better than any getting ; and the power to know is better than any special knowing ; and if it is so in regard to the individual, how much more so must it be in regard to an age, or in regard to Christendom ! When we learn this condition, we can say, looking upon the population of the globe, "The power to know has been exalted immeasurably."

Look, now, at the other factor of which we spoke, namely, the moral sense, the dynamic condition of the moral sense, or the moral element in the human brain. We are liable to mistake here by looking only on the *word*, as Paul says, and not on the *power*. There are two great theological mutations going on.

You may say as much as you please about truth having been revealed in exact statements and proportions by a divine revelation ; but God never said anything to show that he ever thought so, and nobody ever should have thought so ; for revelation is only the unfolding of human life with an authoritative record of its results. From the beginning to the end of Scripture, there are but few passages in which any man in his senses would pretend that there was a statement from above of things which have not been found out by living—by the unfolding of human experience. Nine hundred and ninety-nine truths in a thousand in the revelation of God were revealed to man by the process of unfolding, through human experience, and the Bible is the authoritative record of what God has thus revealed. God can make revelation through language ; and he can do it as much through feeling. He is not restricted in what he reveals through this or that channel. If he choose to reveal truths by the progress and unfolding of the race, they are as much revelations as any others.

Now, truth being revealed through human experience—

national truth through national unfolding, social truth through social unfolding, and individual truth through individual unfolding—the revelation will be in proportion to the actual amount of development and experience, and therefore there will be a continual unfolding of our understanding of revelation itself. Things may be studied in set forms in one age, taken in their narrowest sense, and in a later age they may be stated in vastly more complex forms, taken in a much broader sense. For example: Anciently, “the knowledge of God” was a matter of prescribed forms which few even pretended to try to understand; but in our day “the knowledge of God” is only another phrase for speaking of the knowledge of the mind, and all theology is mental philosophy; for we cannot understand God except as a great, an infinite, mind; nor can we understand him as a mind except as we understand what thought is in ourselves and in others.

The progress of investigation as to the nature, and conditions, and action of the human mind, will go far to determine our conception of the divine nature and of the divine mind. Men sometimes say, “We understand God, and then we take our knowledge of him and interpret it, and apply it to men.” It is just the other way. We understand in men the qualities of justice, and kindness, and mercy, and forgiveness, and patience, and long-suffering, and then we take these things as we have them unfolded in our experience, and attribute them to God, and give them infinite proportions. The process of knowledge is different from what it has been supposed to be in this respect. So every advance which is made in the human mind will be a disturbing force to the old theologies. The human mind is being studied; the transmission of qualities from our ancestors is coming to be better understood; a fuller knowledge of the organs of the physical body and their functions is being arrived at; the different sides of the human mind in the progress of ages are being explored; great developments of truth, truths of transcendent power in this direction, are being disseminated and their tendency is to disturb.

The newspapers will be filled from end to end with the

Austrian campaign as against Prussia, or with the Germanic campaign as against France—and not unworthily, perhaps; they will be filled with that which addresses itself to our senses, and excites wonder and curiosity; whereas, man in the laboratory studies out the actual facts of human knowledge. The source of intelligence in regard to the human soul has developed truths a thousand times more important to the world than the rise and fall of empires; and every advance in the true knowledge of man, in the knowledge of the structure of his mind, and in the knowledge of the emotions which it experiences, is a force that is disturbing to old statements, and must be.

Then the revelation that is going on, the notions of government, must act back upon all our original statements of moral government. As men learn what they did not earlier know, that the individual is God's unit, that man in his simple sole self is a creation which is a unit of measurement through all God's domain, and that he has some values besides those which he has when he is merely put into society; that he is something in and of himself; that government is obliged to use him to make itself strong, and to use itself to make him strong; and that all governments are to serve the common people—as men come to this conception of the individual man, of his rights, and of his relation to government, they can not go back to the old Calvinistic notion of a God who governs the world simply because he has the power and the will, and who, if anybody asks, "Why do you so?" says, "Hold your tongue; I can, and therefore I do." Is power the source of right? Could there be a heresy worse than that! Would it not be flagitious for one man to govern another just because he could? Could there be anything more erroneous than to say that the fundamental qualities of right and wrong which exist in men are reversed when they are attributed to God, and that what is reprehensible in man when he governs is permissible in God when he governs, simply because he is all-powerful? Could there be a statement more mischievous than that while a man only has a right to do things that are proper according to some common moral standard, God has a right to do anything he chooses because

he is omnipotent? Could there be anything more damaging than to teach that it is right for God, because he is great and powerful, to do that which is a sin and a crime for man to do? You destroy moral sense in its very cradle by any such attribution to God as that.

Men say, "How is it that the fathers got along so well, that the churches used to be so at peace, that everything was taught in the simplest way; and that now there is such confusion, that nobody believes as anybody else does, that matters are so complicated? It seems as though religion was all wasting away. The Sabbath used to be kept faithfully; but it is not now. The church used to be grounded in this that and the other doctrine; but now there is doubt about this and about that. Once such a thing was taught by such a text; but now men say, 'In the original it does not mean so, and it does not mean so.'" Everybody is alarmed because truth seems to be shattered; but you should recollect that precisely this thing takes place every single year in the vegetable kingdom; for, going out in the month of June, I listen to the almost universal lamentation in the forest, and I hear the trees saying, "Last year we had the juiciest bark, and it hugged close to our bodies; but now, somehow or other, it is cracked, there is no juice in it, the young bark inside is crowding it off, it is dropping to pieces, and is worthless, and we do not know what will become of us." Well, when the tree grows, the outside has to crack, and drop off, and get out of the way.

So when men are learning higher truths, the lower, inchoate and primitive forms of statement must crack and get out of the way, or else churches will be bark-bound. Now trees that are bark-bound are full of lice and all kinds of vermin; but no insects trouble the bark of a tree that is full of power and real growth. Vitality is the best medicine, as well as the best nurse. So, if the moral sense of men be quick, and we see that rectitude has not been straight enough, that refinement has not been pure enough, that justice and equity have not been stated clearly enough, and that the laws which govern men and nations are susceptible of a far higher exposition and development; and if they begin to bring aug-

mented power of moral sense into the realms of life, then theology must conform itself thereto or perish. You must give a larger statement to truth, to love, to humanity and to government; and you must do it from the very topmost down to the very bottommost.

Then, there may seem to be a great waste and destruction in the religious realm, which is the result of growth—of life. The *power* is there—not the word; for the Gospel is not in word, but in power. Oftentimes the disturbance in the world is a sign of power, is a token of life, is an omen of good.

These conflicts are going on in ecclesiastical organizations, and I am glad of it. They, however, are domiciliary troubles. They are the result of narrowness and want of adaptation to the needs of men, or of false notions of authority or function.

There can be no question whatever that a hundred men, or a hundred families, may get together and ordain for themselves any method of worship which they please. No man has a right to disturb them. You may administer truth by preaching, or you may administer it by lights and shadows. There is no law against drawing pictures on a blackboard with crayon, and calling that preaching. There is no reason why people should not, if they choose, have symbols in churches. Some talk about symbols and liturgies and rituals as though they were in themselves wicked. No; I say, if anybody has been taught by these things, and he prefers that method of being taught, he has a right to it; but when a man steps out from the sphere of his own personal election, and says, "This is what God meant for the whole race, and you shall be damned if you do not take it," that is an entirely different matter. I aver the liberty of men to believe in popes, and in cardinals, in archbishops, in bishops, in deacons, in whole systems of specific forms, if they wish to; I declare their right to take anything that they want from the ecclesiastical-wagons that have come down loaded with plunder from the early days—here something from the Roman temple, there something from the Grecian, and perhaps some vestments from old Jerusalem. If they want

them, why should they not have them? Why should they not build their houses with them if they choose? I defend their right to them; but when they tell me that *I* shall worship according to certain forms, and that without them I have no right to live or die with any hope of the future—when all these things are packed upon me by a “Thus saith the Lord,” it concerns me!

When, therefore, men say that there are these divisions going on in churches, I am glad of it. It is auspicious of a better day. The day is certainly coming in which, while churches will not go down, they will be “differentiated,” as Mr. Spencer would say. There will be more and not fewer churches, the elements of religion coming together by elective affinity; and the idea of one universal church will be realized when there is one language spoken by all the nations on the globe; when there is one civil government established throughout the world—and when will that be? Never. Unity is not by the exterior: it is by the interior. Let all the stars be melted into one great orb; let the vast outlying universe become a solid cube, and then, but not till then, will all the diverse instruments and all the liberties which belong to those instruments coalesce into anything like objective, external, physical unity.

Because there is such strife and such conflict, the impression has gone abroad that religion is losing ground; that the church is growing weaker; that there is an incursion of errors into the church; that to an unwonted degree religion is falling from the right; but remember that “the kingdom of God is not in word, but in power.”

Is the moral power of Christendom to-day greater or less than it has been hitherto? That is the question; and in order to settle it we must consider the distributions of moral power. If you had a book that gave an exact description of saw-mills, of grist-mills, of carding-machines, of looms, of sewing-machines, of all manner of machinery, and explained the method of making them, and if you sent that book out, so that every family on the globe had one—not a machine, but a book—how much work would it do? It might inspire people to build machines and do good work, but you would

have to examine the machines and the work, to know anything about it.

Now the Bible is a book of machines, as it were—of moral forces; and to ascertain anything about the power which it has exerted you must go, not to the Book, but to that of which it speaks, which it has created outside of itself, and which is in operation in the church and elsewhere. How much truth is embodied in the ideal of personal manhood in the world; in the social condition of the family; in the conceptions of industry and commerce; in the relations of society; in the primary impulses and in the products of men? I hold that the power of the Gospel in any age is to be found, not in the letter, not in the word, but in the power which these things are exerting upon the world.

Let us measure the outside. Is the world gaining or losing in this respect? Is the personal standard of manhood advancing or losing ground in Christendom? Advancing beyond all question. There never was a time when the physical necessities of men were so much studied—and that without at all animalizing men. Do you take notice that to teach a man how to cook his food better, and how to eat it more relishfully, and how to clothe himself better, and how to furnish the exterior conditions of life with more things that appeal to his fancy and taste—do you take notice that this is not to augment him as a physical being? Do you observe that the effect of it is to take away from him mere animalism, and to wrap about him higher attributes, which exalt him?

The ideal of manhood never was higher than it is to-day in Christendom. I do not mean that there have not been times when some Philip Sidneys had higher ideas of nobility, and when poets exalted to a greater degree the function and the destiny of man; but I say that while we have as many philosophers and poets who exalt the ideal of manhood as they had in the past, we have what they never had—a conception of the dignity of the individual man reaching down to the bottom of society. There never was a time when, in the whole mass of mankind throughout Christendom, there was so high an ideal of what it is to be a man.

Care of the bottom does not simply have relation to refinements, or to happiness. There is a fundamental necessity for a regenerative process which shall give to the physical structure more vitality and more power than it has ever had. You never are going to carry men to that state for which they were designed, until all the channels of the brain are suffused with stimulus. Where there is a great strain, and a lack of vitality of power and brain, you break a man down. You might as well build a corn-stalk carriage and put upon it a thirty-six pound cannon as to attempt to support a brain unfolded to the extent of its possibilities on man's physique in the present state of its weakness. It would break him down. When the whole mind is suffused, there is not power in the system, in its present condition, to generate steam enough to resist the action of it.

You cannot misunderstand me unless you want to ; and if you want I will give you every chance. I say that man is dependent on higher agencies, and yet I say that our fondest dreams of the progress of humanity must be laid in a newly created body. While regeneration does much, generation also has to do much. The sins of the father must stop acting upon the sons. They must not sin ; and the accumulated virtues of ancestors must roll over into strong bodies until by a blessed economy the race shall be exalted, and shall become competent to discharge its higher functions which belong to the days that are to come. There is no reason why, from the very beginning, we should not commence to build that new heaven and new earth in which dwellêth righteousness, by building men that can stand the wear and tear and exigencies of mental strife.

Is the standard of manhood receding in the higher classes ? No man pretends that. Is man individually less among the civilized nations of the globe than he was in days gone by ? He never was more. As I have said, there never was a time when he was so high. He is not worked up into states on the same principles that he once was. He is no longer regarded even in armies as a mere machine, as he once was. He lives better. His needs are more, and his supplies are greater.

I saw an ailanthus tree planted, not far from here, some years ago. In the pavement a little collar was cut for its trunk. One of the roots, lying along a nutritious bit of ground, took upon itself to grow. I observed after the second year that the flag-stone, which weighed many hundred pounds, began to tilt; in the course of the summer one side of it had been raised a good deal; and the next year that soft and spongy root had, by growing, thrown this great stone so out of plumb that it had to be taken up and readjusted to the want of that root. Society is full of disturbances. There are Trades Union associations, strikes and quarrels; and it is said that industry is disorganized. What is the matter? I will tell you. Reason, intelligence, capacity for developing the great mass of the common people till they are larger than they used to be—this is at work, growing; and you may put as many slabs, as many side-walks, as many paving-stones, as many regulations upon them, as you please; but the silent growth of the root will lift every one of them; and all society will be a-tilt until men have been brought to be what God gave them the power to be. There will, therefore, be various divisions and conflicts and struggles; in these there will be much that is unwise, useless, wrong and cruel, on both sides; but I am in a peculiar position in which I am on the side of the workingman generically, while, specifically, I am against him. I am for his growth and development; but I think many of his acts are not wise for himself, or for the community, and I do not know but that it is through his blunders that he must come to wisdom; for blundering has been the Minerva of the ages. Men learn what is right by learning what is wrong. Truth has been a great inclosure, as it were, having but one gate; and society has been like a blind man who goes butting on the right and on the left, and does not find the right place until he has butted his head against every picket, and finally gets around and stumbles in by accident. In various matters of right and wrong men have gone on butting their heads against this, that and the other error until at last they have stumbled upon the truth.

It is one thing for men to be born with bread enough, and clothes enough, and honor enough, and social life enough,

and it is another thing for a man to be born with none of these things. I do not know that from my standpoint I can judge correctly. I am inclined to bring my class feelings to the judgment of those who belong to another class; I must judge the best way I can under the circumstances; but I know that all these turmoils are full of meaning, and that their meaning is outswelling manhood. Men are more, and their wants are more, than formerly they were. Do you say, "Let them be contented to be as their fathers were"? I say that contentment under such circumstances is base—unspeakably base. All growth means complexity. Every single faculty developed is an appetite and want. Every man that grows must have more wants and must have them supplied; and if society has clamped itself down upon them by the old methods it must split and give way; for the plant shall come up and develop.

Look at that single declaration of our Master, when John says to him, "Art thou he that should come, or look we for another?" He did not put his hand in his pocket and hand out the Articles of the Faith of his church. He did not say, "Go with me up to the temple, and I will tell you whether I am a Jew or not." What did he say? "The deaf hear; the dead are raised; and, [what was the significant climax?] *the poor have the gospel preached to them.*" If there is in our state of civilization a sweet and balmy breath of April and of May coming to the long winter of discontent; if the roots of the common people are swelling; if the mass of mankind are regarded as more important than the elect of mankind; if this great million-hearted race are swelling and rising, it is a sign that the gospel is preached among the poor—it is one of the signs of the times which show that the latter-day glory is advancing.

I mark with emphasis the swelling of discontent at present in the industrial classes as one of the best signs and tokens of the times. That which other men look upon with shaded eyes of terror I look upon with open-faced rejoicing, and give God thanks. Out of it shall come a better future.

Are the social conditions of unity, judging from the same general standard, such as should give us hope, or alarm?—

[But I am afraid I am not going to get half through my sermon! Sermon against turkey is not a fair fight! I will go on, however, for a time.] Is the family—that great primitive institution which will go on down through universal life and history, and will stand more admirable and confirmed at the very end, in the millennial and hoped-for day—weakened or strengthened? The idea of uniting those who are sprung from father and mother into a little commonwealth, where by reason of their smallness of number they come within the scope and power of parental government—is this idea lost out, or losing? No. I think the revelation above all other revelations is not of four-winged angels, not of the bright seraphim, not of the resounding chant, not of the shouting chorus of the Apocalyptic vision: though these touch one's senses more, and are more dramatic, yet, after all, they are not to be compared with one thing—namely, that God reveals himself in his own nature and government in this world by the experience of the father and the mother toward the child, and by the experience of the child toward the father and the mother. You might destroy the whole Bible, and if this was left you would have a germ from which you could reconstruct it again. You might destroy that, in the experience of life, and the Bible would not save mankind. It is the one thing in this world by which we know what it is to govern by love. It is in the family alone that wisdom, that justice, that truth, and that pain-administrations spring from love; it is there that love is sovereign; it is there that out of love all things grow; it is there that we have the primary, fundamental, typical institution of the race; it is there that we have the most precious thing that was ever given to mankind. We have constructed the universe from the throne, from theologies, from civil governments, and courts, and laws; we have constructed it from the mart, from the scales, from the yard-stick, and from the equities of commerce; but you will never have a universe in its full grandeur till you have constructed it on the central foundation of the family. Children are born out of their parents; they dwell in the atmosphere of love; love is competent to every necessary

function ; and human governments would be as much better administered on the family pattern than they are now, as the administration of the family is better than civil administration. The reason why civil governments are not administered on the family pattern is that men are not big enough and strong enough to administer according to that pattern so well on a large scale as they can on a small scale ; but God is big enough and strong enough. From the family the whole lore of true government springs, as literature springs from the alphabet.

Now, is the family substantially gaining, or losing ? Gaining, *gaining* ! There have been some wild howls around about it ; there have been some missionaries of nastiness that have attempted to introduce their economies into it ; there have been hideous philosophies—Satan's, varnished and disguised like angels of light—wandering up and down and attempting to destroy it. But no sooner was the cloven foot seen than that was the end of it ; and never was the moral sense of the race so strong as it is to-day for the inviolability of the monogamic household. The family never before was so virtuous and refined, taking it comprehensively, as it is to-day.

Oh ! that we could have our eyes opened to see what was the condition of the family in Athens during her better days. Athens had her Phidias who adorned her with statues, and on every side in that renowned city were wonders of art ; there was a time when it was a proverb that no man should die without seeing Phidian Jove. But at that same time the streets of Athens were gutters without pavements ; they were common sewers of all manner of filth. One walking the streets of Athens sunk ankle deep in mud if it was wet weather, and ankle deep in dust if it was dry. There was not a house in all Athens that you would put your dog into and call it a decent kennel. The Athenians lived in houses that protected them from the sun and rain, and that was all. They had no carpets, no costly furniture, no pictures, no embellishments. Art was consecrated to the State and to religion. In Athens there were no newspapers, no magazines, no libraries. There was no home circle. The wife was a

drudge whose only duty was to take care of slaves. She could not unveil her face in the presence of men, nor could she even come to the door to greet her husband or her sons when they came back from battle. Though the lofty mount of the Acropolis gleamed with marble temples, the sun each day finding and leaving it the most resplendent point on the globe, yet at the bottom it was villainously stenchful; and the condition of its inhabitants was mean in comparison with that of the poorest laborer in our time. I will go to New York, and follow home ninety per cent. of all the men who gain their livelihood by daily toil, and will find them living in houses that are palaces compared with those in which men lived in times gone by. There are multitudes of mechanics who to-day have more comforts than were in palaces in the time of Queen Elizabeth. If you call to mind the way in which barons used to spread their tables and spend their lives, you will find that the day laborer of our time is better off than they were. The household has augmented itself since then. It requires more to make a good father and a good husband now than it did then. Men are so much larger now, in this country, that an American household to-day is an institution to compare with which, a hundred or two hundred, a thousand or two thousand, years ago, there was nothing; and the foundations of it are not shaken. Some folks think when the night cart rolls by and shakes the house, that there is an earthquake. No; and mud carts may run by the family, and shake it a little, but there is no earthquake. The social power in the family ministered by the affections, by refined taste, by ardent loves, by joys which have their pattern and equal nowhere else—it is this that marks the civilizing and Christianizing influence of the Gospel in our day.

The power of society, also, in right directions, was never so great as it is now—first to resist evil tendencies, and secondly to expel them when they are introduced at unawares. I meant to have made a more elaborate head of this; but I shall not: I will barely state the outline. We count that man to be healthy who, dwelling among morbid influences, has power to throw them off; but if through the over-taxation

of night and day a man's system is not quite strong enough, or he is not quite watchful enough, to resist the incursion of disease, we say that he lacks stamina and resiliency.

Now, in such vast inchoate masses as the whole of a nation or the whole of a State, it is scarcely to be expected that there will be the watchfulness or the power to resist, or to throw off, those influences which are distilled in society like malign dews in the night ; and the practical question is, What is the power of a nation, when diseased, to cure itself ? What has been the history of this nation as to its power to throw off evils ? When it had just gone through that terrific storm of the great war—Do you believe there ever was a time when this church was a kind of recruiting ground ? Do you believe there was ever a day when your streets were filled with regimented men ? Do you believe there was ever a Thanksgiving Day when the pastor of this church thundered on the subject of human rights and the liberties of men, and urged men to go out and fight ? Do you believe there were occasions when telegrams were received in this building on the reading of which the roof was rent by the acclamations of a vast audience whose hearts were all on fire ? It is gone ; it has died like fireworks ; it has passed by as a dream, thank God ! But remember, we went through four years of terrific fire. What a strain it was ! Remember that this great people, East, North and West, were united by a common desire to maintain this nation, and submitted themselves to that of which men are the most impatient. They voted taxation. They rolled up debt like a mountain. And you remember how, when the war was past, and the country was safe, and the question was propounded to this nation, “Will you not repudiate that debt ?” they refused to do it. Repudiation is the cunningest devil that ever tempted mankind ; and never was a nation more open to temptation than this nation was. Look at the millions of foreigners that had not taken root, and that could not be expected to have imbibed American ideas. How many laboring men there were who felt that they were being taxed heavily ! And yet, North and South, East and West, and among no part of our people more nobly than among the foreign emigrants, it was said, “Let

every dollar voted to save the country be paid according to promise." Was there ever a more threatening symptom than that of repudiation? and was there ever a more speedy rebound to moral health?

See what a universal disturbance there was of money relations. See what a spirit of wild speculation was introduced. That is settled, I take it. We have got over that.

See what dishonesties crept into every part of the public service; but see how the community has little by little been purging itself of these dishonesties, and of the men that committed them. See how rings formed in great cities have been broken up. See how our cities have had power to clear themselves of corrupt officials, and to set courts right, so that they are now resplendent, lustrous, as compared with what they were ten years ago. The power of the community to redress its wrongs without revolution, by the force of public sentiment, and to heal itself by not allowing pimples to become ulcers—this is a sign of health which is unimpeachable to-day. And this belongs not to us alone, but to the nations of the earth.

Consider, too, the resurrection power that is brought on the globe. It used to be thought (I thought when I was a boy) that when nations were once run down they were like a tree that had grown very old—like one of those old apple-trees that are shrunk at the root, whose bark is dropping off, and that are dead on the north side, the east side, and the west side, with only a clump of mistletoe here and there, and a few leaves on the south side and in the center. The idea of curing such a tree is preposterous. The ax is the only medicine for it. So I remember saying of Italy, "The stock and substance is gone; the ax must be laid at the root of the tree; it must be cut up; that is the only cure for it." But Italy—poor old decrepit Italy—is becoming the Italy of Count Cavour, that noble man of the Island. Italy is resurrected, and is regenerate.

Look at England, going through a regeneration which is not to end till her laboring men have their rights; till her whole economy is revolutionized; till her lands are marketable; till a man can buy land without paying more for the

legal steps of the purchase than the original price of the land. There is no more reason why a man should hold unlimited wealth than why he should hold unlimited political influence. The aristocracy of Mammon is not always going to rule in England.

Look at Germany, twenty years ago cut up like a checker-board; to-day the noblest empire in Europe.

Even Russia—especially in its hitherward portion—is growing in civilization and in the commercial elements of prosperity. It is yet a vast barbaric empire; but it is developing nobly, and is bound to have a magnificent future.

Austria was like a piece of cloth in a fulling-mill, for years together; but she has come out, and is turning her attention to the education of her common people—and no nation is decrepit, no nation can go down, that educates her common people, and makes them strong.

Look, to-day, at France—a wonderful kingdom of weakness and of strength, but significant in her wealth-producing power. At last she is manifesting a disposition to educate her common people. Of the whole revenue of the French empire ninety per cent. were employed for the Army and Navy, six per cent. for the civil government, and four per cent. for education; but that is to be revolutionized. France is coming up.

Even Spain is living again. She has heard the voice of Him who said to Lazarus, "Come forth!" and though she yet has the napkin about her head, and the garments of the grave about her person, the Master says, "Loose her, and let her go;" and they are loosing her feet, and loosing her hands; and they are uncovering her eyes; and the day will come when her superstition will flee away, and her indolence will cease, and her miscreant rule will come to an end, and she will touch again something of the grandeur and power and beauty of her early history.

Is this drift of nations nothing? Is this current which is carrying them into the realm of knowledge and wisdom of no account?

Whence comes all this power which is regenerating mankind? Science says, "I am doing it all." Nay, Science, it

is not in thee. Church, it is not in thee. Government, it is not in thee. School-house and college, it is not in you. "Behold," saith the Lord that dwelleth in eternity, "I create!" It is the breath of the Lord, breathing upon the great sentient human soul of every nation and tongue; humanity, touched of God, is lifting itself up; and all things are taking form or giving way, so that man at last may rise, the son of God, recognized of his Father.

There is reason for thanksgiving, for hope and for growing expectation.

PRAYER BEFORE THE SERMON.

WE draw near to thee, our Father, to-day, with thanksgiving and with praise, for all the unnumbered mercies of thy grace and thy providence. It is by thy power that the earth doth stand, and that the seasons do move, and that their fruitfulness blesses all living creatures. It is by thy power that we are preserved in reason and intelligence, to appreciate the bounties of our God—yea, to lift ourselves above the flocks and the herds that know not how to recognize thee, who art like unto ourselves, except in weakness and impurity, being transcendent in wisdom and goodness; and to feel the sweet attraction and blessedness of those truths universal which thou hast made known to us through Jesus Christ, our Lord and our Redeemer.

And now, O Lord, we thank thee that thou hast put it into the hearts of the rulers of this great people to recommend this day, in which, separating themselves from secular avocations, they shall draw near, in their several places of worship, to recognize thy goodness and thy power, to review the year, and to select from all its varied experiences reasons of thanksgiving.

We thank thee that the seasons have been so propitious, and that to so large an extent, in this whole land, prosperity hath been granted; that the earth hath yielded so abundantly its increase; and that there has been over so much of it such continuous health.

We thank thee that thou hast granted unto us more and more a knowledge of thyself, reviving thy work in the churches of the land, and enlarging the hearts of thy people. Grant unto them the spirit of generosity, and a desire to build up the institutions on which the times stand. We thank thee that thou hast set us among the nations of the earth, one prosperous among many that are prospering. We thank thee for all the signs of the times which we discern in respect to the races to which we belong.

We desire, O God, to thank thee that there is so much of hope. And while yet there is so much of darkness, and so much in ourselves unilluminated that tends towards despondency, we rejoice that there is so much, also, that gives intelligent confidence that the future is to grow brighter and brighter, and that the promised days are not illusory, but shall come, bringing with them universal holiness, universal knowledge, universal strength, universal prosperity, and universal happiness.

We beseech of thee, O God, that thou wilt grant unto all this great people, more and more, a sense of dependence upon God, a desire to know his laws, and a spirit of obedience thereto. Look upon the hindrances, throughout the world, to the final perfection thereof. Bring superstition speedily to an end. Curb selfish power. Restrain the cruelties of unmannered despotisms.

Be pleased, we beseech of thee, to breathe humanity into the laws of men. Grant wisdom and bountifulness unto the hearts of all those who administer in behalf of their fellow-men. We pray thee that all those struggles which must needs be, that all those strifes which are seeking better things, may be so restrained and governed that they shall work out the greatest good and the least evil.

Look, we pray thee, with compassion upon all those in our own land who yet sit in darkness and in the region and shadow of death. We pray that those who have been reached by knowledge may speedily find the light rising upon their knowledge. Grant, we pray thee, that that healing of heart and spirit which is begun may be completed. May the divine influence restore again the old friendships more heartily than ever in this land. We thank thee, O Lord, for all that thou hast done, and for all that thou hast promised in the future.

And now, we thank thee in our own behalf, that thou hast been so gracious to this church. We thank thee that the afflictions which thou hast brought upon it have been blest to its spiritual good. We thank thee for the health which has prevailed in our families; and that where sickness and death have come, there has come also the Spirit of the divine Comforter, so that men have been strengthened in their weakness, and built up by their sorrows, and augmented by their wastes. We thank thee for all the happiness that we have had, individually and collectively; and we beseech of thee that thou wilt accept the dedication which we make of ourselves to thee, and our ardent desire that every power and every faculty that is in us may be consecrated to the work of God among men.

We beseech of thee that thou wilt hasten the day when we shall have no occasion to pray for the heathen, for the ignorant, for the weak, and for the oppressed; when no man shall need to say to his neighbor, Know thou the Lord; when all shall know thee from the greatest unto the least; and when thy kingdom shall come and thy will shall be done upon earth as it is in heaven.

These mercies we ask, and this thankfulness we offer, in the name of Jesus, to whom, with the Father and the Spirit, shall be ascribed everlasting praises. *Amen.*



PRAYER AFTER THE SERMON.

Grant, our Father, thy blessing to rest upon the word spoken. Grant that we may rejoice in the on-goings of thy providence; in the disclosures of thy grace; in all the fruits which we see in the midst of blood, and tears, and groans, and sufferings, and sorrows. Grant that we may also see that the crucifixion and the tomb are bringing salvation and life, and that the race is following its Master, and, through suffering, coming to glory. Grant that our hearts may be able to interpret the signs of the times, and that we may be filled with great joy and rejoicing, knowing that the God of all the earth cannot but do right. Hear us in our thanksgiving, and accept us, for Christ Jesus' sake. *Amen.*

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
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